/105 cont./

533 sounds not unpleasant, and has something both gentle and fascinatingly eerie about it at the same time, just as the wailing night-wind blowing down the chimney is described when the storyteller /106/ first gives thanks to God that he is lying warm and safe in his snug bed, but is again and again obliged to listen to the weird lament and finally sees in a dream the ghost of a
122 friend who lies dying. We sat crowded against one another in the
[354] small room; a gourd filled with fat, in which a wick was burning, lay upon the floor; I was glad when the gourd also started to burn and we were able to step outside where the stars glistened and we shook ourselves -- the shuddering was over.

562 The women held out until 19 June; then they came; Reginaldo fetched them; a dozen in number, they walked one behind the other across the campo, the father of the tribe in the lead.

[609] On this afternoon, however, not one of them would let herself be looked at closely; the procession entered the big house and disappeared. Reginaldo came to ask us for an opera glass that he wanted to show to the women. Toward evening they appeared again and left single file as before. During the night they slept in the forest, a brief half an hour away.

• 292 On 20 June they appeared again; Reginaldo looked superb
[301] at their head; he wore his gray felt hat, his blue captain's uniform and white trousers, walked barefoot, and had a blue-white
123 feather stuck crosswise in each ear lobe. He was very agreeable
[126] that Wilhelm should sketch him in all his glory. Moreover, he assumed, and we daily encouraged him in this, that we were conducting all inquiries concerning the Bakaïrí only in order to report them again to the Emperor of Brazil -- at least the man understood that and for this purpose he was glad to oblige.

[291] He also accompanied us to the women; they were barefoot, of course, but otherwise wore the complete costume of the female rural inhabitant; the majority were of a mature age; I liked best one big, strong girl whom Homer would have called βοωπις -- The captain's wife, christened Ines, was quiet and pious and looked as though she had had many a care. We tried to

/169 cont./

126 I acquired cheaply some belt strings of round stone disks with
[301] the diameter of a thick pencil, as well as a necklace of jaguar claws, by hooking the fish hook, as an ornament, into the ear lobes of these people, who do not know how to appreciate it as a means of catching fish.

622 The chief was striking because of his stupid face and a big nose; he treated us with aristocratic indolence and indifference. --
301 Several wore two yellow feathers in each ear; these were stuck
[237] in a little bunch of red feathers that protruded from a small husk. The most beautiful head-ornament, however, was a simple row of yellow feathers up to 12 centimeters long, in the center of which towered a long arara feather.

562 Stealthily a few women appeared. There was an old woman
[554] here, too, who /170/ kept the mite in order; she had curly hair.
[302] One woman, who had a boy astride her right hip, was painted all over her body with a disgusting yellow pigment.

342 The two large huts were round, the two small ones ellipti-
345 cally long, resembling scales. In one of them, the festival hut,
353 we discovered strange things. Between the supporting beams, on cross-poles, hung a great number of the most diverse colorful
• 292 headpieces. They all had a straw frame for fitting them on the
532 head. The colors were white, black, red, and orange, all applied crudely. There were open cylinders of bast of the consistency of cardboard, red, set with black squares; two large gourd /illustration appears here/ vessels, one with small yellow feathers pasted over it, the other with small blue feathers, and smaller ones painted with red and white areas; on the edge buriti fibers one meter long hung down like a woman's hair; a stuffed hide of a little fox, likewise an otter, both with a straw frame for putting them on. Two black and white sword-like pieces of wood -- representing rattlesnakes, according to Antonio. A stiff frame of stalks, in which sat little swallows, with cotton stuffed in between everywhere. The birds, perfectly recognizable in shape, white, head and back of neck black, a few with yellow belly. A larger bird, painted red and black, was looking out of one of the cylinders (1).

1. Cf. the first ethnological plate /see pp. 160-162/.

I. Internat.-Arch. f. Ethn. (1894) 1896 MPT Berlin 577

Ethnological Plate I (reproduced on [illegible]). 1-10 Bakairí: 1-4, headdresses from festival hut. 5. Yellow breath with feathers. 6. Ear feathers. 7. Comb. 8-10. Necklaces: 8, little stone disks, 9, pieces of shell (also very popular among the Suyá). 10, jaguar claws. 11. Trumaí feather cap. 12 and 13. Suyá feather diadem. 14. Yuruna ear-feather.

//from Ethnological Pl. 1:
2 and 3, Behold! headdresses
from the festival hat. //

J. Science--161 JE-5 (1966) 1006 SDT Decals JFT
Trauma SP23
Surg SP24
Yarmon SP24
SP2
SD2
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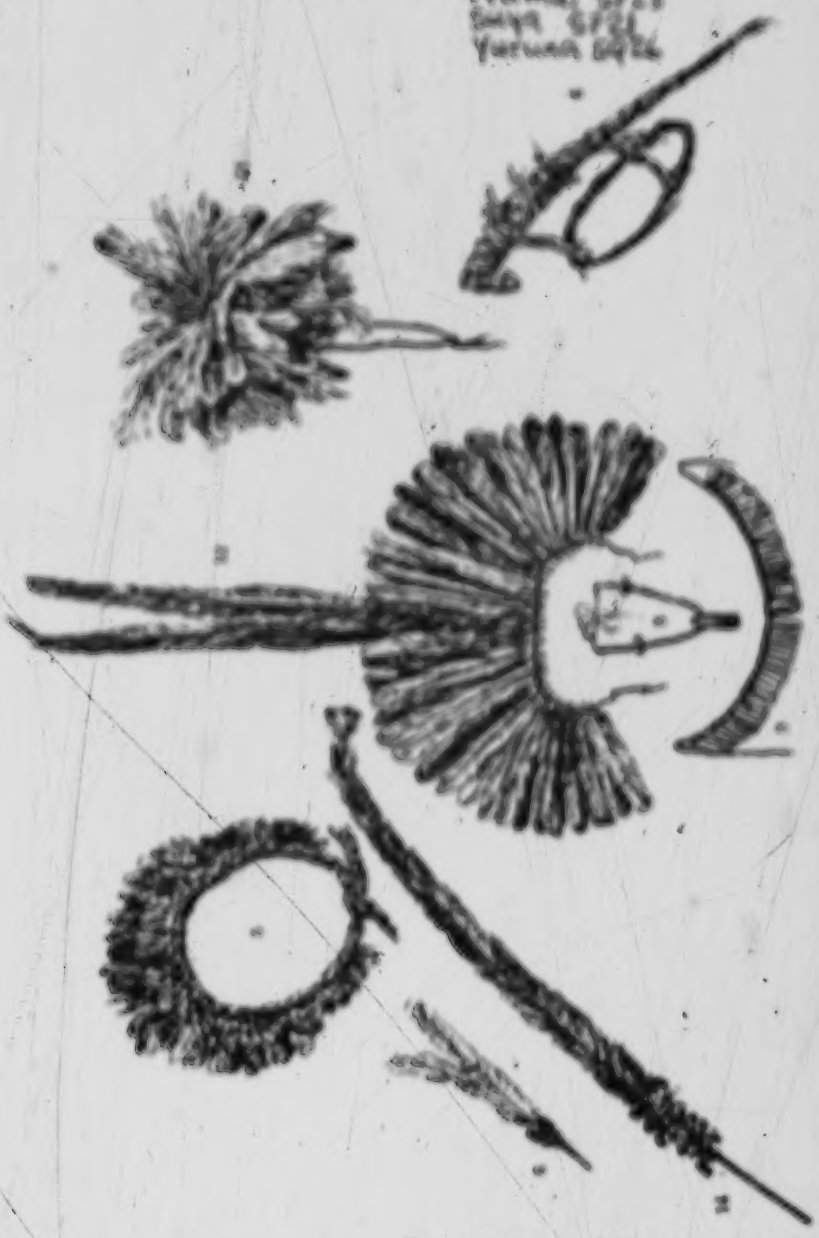

/See caption on following page./

1. Steinen--163 E-S (1894) 1896 SP7 Bacairi
Trumai SP23
Suya SP21
Yuruna SQ26

B
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/from Ethnological Pl. I 4, Bakairi headdress from the festival hut. 5, Bakairi straw wreath with feathers. 6, Bakairi ear feathers. 8-9, Bakairi necklaces (8, stone disks. 9, pieces of shell and also popular among the Suyá). 11, Trumaí feather-cap. 12, Suyá leather-diadem. 14, Yuruna ear-feather./